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THESIS

CHANGING TRENDS IN WEEK-DAY RELIGIOUS
EDUCATION ON PUBLIC SCHOOL TIME

Submitted by

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(A. B., Ohio Wesleyan, 1928)

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TABLE OF CONTENTS

Chapter	Page
I. Religious Education and the State.	6
II. Revising an Old Plan of Religious Education.	17
III. Organization of Week-day Schools.	33
IV. Objectives of Week-day Schools.	41
V. Curriculum of Week-day Schools.	52
VI. Relation of the Week-day School to the Church and Church School.	66
VII. Relation of the Week-day School to the Public School.	75
VIII. Rural Week-day Schools.	88

OUTLINE

I. Introduction

- A. Purpose of this thesis.
- B. Method of procedure.

II. Religious Education and the State.

- A. The United States constitution and religion.
- B. Changes in the cooperation between the state and the church.
 - 1. Private schools which were religious.
 - 2. Public schools which were religious from the standpoint of Protestants.
 - 3. Parochial schools aided by public taxes.
 - 4. Exclusion of religion from the public schools, and state aid withdrawn from the parochial schools.
 - 5. Present situation in which an attempt is being made for more cooperation between the two.
- C. State legislations regarding religious instruction in the schools.
 - 1. Bible reading in the schools.
 - 2. Public school time for religious education.

III. Revising an Old Plan of Religious Education.

- A. A short history of week-day religious education.
 - B. Origin and development of week-day religious education on public school time.
-

1. Definition of week-day religious education.
2. Organizations and movements leading to the establishment of week-day schools.

C. Types of week-day schools on public School time.

1. Classes conducted in the public school buildings.
2. Classes held in churches or near by buildings during school hours.

D. The use of public school time for religious instruction.

E. The use of public school property for religious instruction.

IV. Organization of Week-day Schools.

A. Types of organizations.

1. The individual church.
2. The denominational community.
3. The interdenominational community.
4. The pure community.

B. The growth of the interdenominational schools.

V. Objectives of Week-day Schools.

A. The aims of the early week-day schools.

1. Denominationalism.
2. Information.

B. Present aims.

1. Theories which deal with the stating of aims.

2. Aims of religious education.

- C. Tendency toward child-centered aims.

VI. Curriculum of Week-day Schools.

- A. The curriculum of the early week-day schools.

1. Definition of curriculum.

2. Guides for curriculum building.

- B. The new curriculum.

1. Definition of curriculum.

2. Development of life-centered curriculum.

- C. Examples of curriculum that is used at the present time.

VII. Relation of the Week-Day School to the Church and Church School.

- A. The Task of the church school.

- B. The task of the week-day school.

- C. Correlation of the programs.

1. As to teachers.

2. As to tasks.

3. As to curriculum.

- D. Contribution of the week-day school to the church.

VIII. Relation of the Week-day School to the Public School.

- A. The increase of week-day schools on public school time.
- B. Correlation between the two in regard to time, attendance and enrollment.
- C. Correlation of the curriculum.
 - 1. Curriculum arising out of conduct.
 - 2. Curriculum arising out of subject-matter, activities and texts.
- D. Development of the character education movement.

IX. Rural Week-day Schools.

- A. The growth of rural week-day schools.
- B. Causes which have produced this growth.
- C. Description of typical systems of rural week-day school.

IX. Conclusion.

INTRODUCTION.

The last twenty years have marked an outstanding growth in week-day religious education. Surveys have been made which have shown the notable changes that have taken place. And yet, many are asking, what is going on in the field of week-day religious education, and what are the present conditions and tendencies?

It is the purpose of this thesis to discover, as the title indicates, some of the changing trends in the field of week-day religious education and in what directions the week-day movement is developing and moving.

The information for this study was secured from such sources as: religious education texts, surveys, religious education literature as pamphlets and bulletins, religious education periodicals, letters and a questionnaire.

The questionnaire was prepared by the writer after consulting several times with the major professor, Dr. H. M. LeSourd. The questionnaire was submitted to five of the professors of Boston University School of Religious Education and Social

Service, in order that they might offer suggestions and criticisms. Several revisions were made and the final form was sent out to one hundred people on January 5, 1932, divided as follows: twenty-five church directors of religious education, twenty college professors of religious education, fifteen directors of week-day schools on public school time, five denominational secretaries, fifteen state presidents and secretaries of state councils of religious education, five members of the International Council of Religious Education, ten public school superintendents and five ministers.

Those who answered the questionnaire were very frank and truthful in their opinions. Fifty-seven out of the one-hundred were returned. Many of these were completely filled out, but in some cases where there was doubt as to the answers to the questions they did not express their ideas. In addition to the above number, six returned the questionnaires stating that they were not well enough acquainted with the work to state their opinions.

This study was limited somewhat due to the fact that no recent extensive survey of the week-day work has been made. In corresponding with the International Council of Religious Education, state councils of

religious education and denominational boards it was found that they were unable to give any statistics as to the present conditions and developments of the week-day schools.

This study was also limited by the fact that the writer was forced to secure all of the information regarding certain typical schools by correspondence. Some of these failed to reply even though several letters followed the first ones that were sent out.

I wish to express my appreciation to all those who answered the questionnaire, the results of which were used as a basis for this study. I also wish to express my gratitude to Dr. H. M. LeSourd and other members of the faculty for their time and guidance in making this investigation.

CHAPTER I

RELIGIOUS EDUCATION AND THE STATE

It is a common agreement among the American people that we must have public schools for our children. Yet the founders of our government did not include such a provision in the constitution. As a result, the matter of education has come to be regarded as the function of the various states. The constitution does, however, guarantee religious liberty to all of its citizens, for in the first ammendment of the constitution we find these words:

"Congress shall make no law
respecting an establishment
of religion, or prohibiting
the free exercise thereof"

The earliest schools were controlled by the church and a large part of the subject matter was religious. The state depended upon the church to provide education for the citizens of the country. Certain states set aside land to be used by the church for schools. The state kept in mind the needs of the church. A short time after the National government was established the government began to consider the needs of the state. Later the industrial, civic and national needs were considered and the religious aim was eliminated. As a

result of this the state and the church became separated, and as result the schools became secularized." (1)

Cubberly has given two factors which produced this practice of secularization:

1. "The conviction that the life of the Republic demanded an educated and intelligent citizenship, and hence the general education of all schools controlled by the state; and
2. The great diversity of religious beliefs among the people, which forced tolerance and religious freedom through a consideration of the rights of the minorities." (2)

There were no constitutional provisions which excluded religion from the public schools, for no one had made any distinction between secular and parochial schools. President Grant urged that the public schools should be free of all religious elements, and that the government should give no money for the support of religious schools. Several attempts were made to make an ammendment in the constitution prohibiting,

"the granting of any school funds, or school taxes or any part thereof, either by legislative municipal, or any other authority for the benefit or aid in, directly or indirectly of any religious sect or denomination." (3)

Many bills were brought before the Senate and defeated. This did not settle the matter, and as a result several states began to forbid the appropriation of public money

(1) Cubberly, E. P., History of Education pages 691-695
 (2) Cubberly, E. P., History of Education page 692
 (3) Congressstional Record, Vol. IV, Part I, page 175

to sectarian schools. Nothing was gained from these controversies. The Catholics lost funds and government support, the Protestants lost their privilege to teach religion and the children lost their moral instruction, (4)

C. W. Blanpied has summarized the steps taken by the church and the state in regard to the matter of religion.

1. "Private schools - predominantly religious.
2. Private schools - predominantly religious aided by public tax.
3. Public schools - essentially religious with Protestant point of view.
4. Roman Catholic minority retaining private parochial schools - subsidized by public tax.
5. Complete exclusion of religious instruction from public schools and withdrawal of state aid for private (parochial) schools.
6. The present period. A recognition that secular religious instruction should not be a part of public school education and an attempt on the part of religious agencies to cooperate with the state in the complete education of its citizenship." (5)

This last period has brought two very important movements to our attention. The first movement includes certain public school educators who have seen the great need for cooperation in the matters of religion and moral teaching. They feel, however, that since the schools have been forced to the secular position they should assume the responsibility of increasing this training. The U. S. Bureau of Education Bulletin says:

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- (4) Zollmann, Carl, "Historical Background of Religious Day Schools", Religious Education, Vol. XXI No. 1, Feb. 1926 pages 80-90
- (5) Blanpied, C. W. "How the Separation from the Taxing Power Has Worked", Religious Education, Vol. XXII No. 3 March 1927 pages 256-267

"Character education work in the public schools should in no case be abated; first, because there are always pupils who will not receive or be directly benefited by the educational work of the church; and second, because character education is a phase of all the education and should never be handed over exclusively to any one teacher or set of teachers nor to any one institution." (6)

The second movement includes those who desire to continue to exclude all religion from the schools. They propose to abandon cooperation between the public schools and the churches even though the instruction is conducted outside of the school property. They have sought to realize these purposes by removing from the curriculum of the schools all references to the Bible, God or religion. Where the state cooperates in matters of religion they refer such cases to the court. (7)

About 1900 some of the people of our country began to realize that we had gone to the other extreme after religion was excluded from the schools. The past thirty years have indicated that there is a trend toward making provision for the reading of the Bible in the public schools. In the period 1900-1927, eleven states made laws requiring the daily reading of the Bible. In many instances cases were brought before the courts to decide whether it was legal to read the Bible to classes in the

(6) "Character Education" United States Bureau of Education Bulletin, 1926 No. 7 Appendix C, page 86

(7) Blanpied, C. W. "How the Separation of Religion from the Taxing Power has Worked", Religious Education, Vol. XXII no. 3, March 1927, pages 256-267

TABLE 1.
CONCERNING BIBLE READING IN THE PUBLIC SCHOOLS

Bible Reading Required

Alabama	,	Idaho	New Jersey
Delaware		Kentucky	Pennsylvania
Florida		Maine	Tennessee
Georgia		Massachusetts	

Bible Reading Specifically Permitted by Law

Indiana	Mississippi	Oklahoma
Iowa	North Dakota	South Dakota
Kansas		

Bible Reading Permitted

Arkansas	Montana	Rhode Island
Colorado	Nebraska	South Carolina
California	New Hampshire	Texas
Connecticut	New Mexico	Utah
Maryland	North Carolina	Vermont
Michigan	Ohio	Virginia
Missouri	Oregon	West Virginia

Bible Reading Forbidden

Arizona	Minnesota	Wisconsin
Illinois	Nevada	Wyoming
Louisiana	Washington	

Bible Reading Partially Forbidden

New York

(8)

(8) Jackson and Malmberg, Religious Education in the State, pages 5-6

TABLE 1 (Cont.)
CONCERNING BIBLE READING IN THE PUBLIC SCHOOLS

Court Decisions Previous to 1900

Favorable to Bible Reading

Iowa	1884
Maine	1854
Massachusetts	1866
Michigan	1898

Power to Local Authorities

Ohio	1872
------	------

Unfavorable to Bible Reading

Wisconsin	1890
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Court Decisions Since 1900

Favorable to Bible Reading

Georgia	1922
Kansas	1904
Kentucky	1905
Nebraska	1903
Texas	1908

Unfavorable to Bible Reading

Illinois	1910
Louisiana	1915 (9)

(9) Jackson and Malmberg, Religious Education and the State, pages 8-14.

public schools. Previous to 1900 six decisions were rendered concerning Bible reading, four of which were favorable, one which gave the power to the local authorities and one unfavorable. Since 1900 the decisions have increased. During thirty years, seven decisions have been made, five of which were favorable and two unfavorable.

In 1922 an attempt was made in the state of Oregon to pass the Compulsory Education Bill. This bill required every child between the ages of eight and sixteen to attend a public school during the entire school year, beginning September 1, 1926. The Federal District Court of the district of Oregon declared this to be unconstitutional. The case was then appealed to the United States Supreme Court which, in June 1925, ratified the findings of the Federal Court saying:

"The fundamental theory of liberty upon which all governments of this Union repose, exclude any general power to standardize its children by forcing them to accept instruction from public school teachers only." (10)

This decision was, of course, a matter of nation wide discussion. It implied that the school time did not belong entirely to the state, and that parents could have the choice of sending their children to other schools for part of or entire school time. It also

(10) Jackson and Malmberg, Religious Education and the State page 86

implied that children, upon written request from their parents or guardians, might be dismissed from school for religious instruction, private lessons or other forms of educational instruction. (11)

There are only four states, Iowa, Minnesota, Oregon, and South Dakota, which have taken legal action on the matter of dismissing pupils for religious instruction. In some of the other states this authority is given to the local board of education or the superintendent of schools. The parent or guardian must sign a written request in order for the children to be dismissed.

Summary: The church and the state are separate due to the fact of the secularization of education. As long as the people of our country were homogeneous the schools were able to include religion in their program. When various sects and denominations sprang into existence some controversies arose as to what should be taught.

There is, at present, a trend in the direction of giving more time in the public schools for Bible reading. During a period of fifty years before 1900 six court decisions were rendered concerning the reading of the Bible in the public schools. This number has increased, for since 1900 seven court decisions have been rendered. Five of these were favorable and two unfavorable.

(11) Ibid., pages 15-16.

There is a trend toward using public school time for religious instruction. Public school time is used for religious instruction in thirty four states. Fourteen states do not use public school time. Five of these fourteen states are controlled by adverse legal decisions and nine are not restricted in any way.

CHAPTER II

REVISING AN OLD PLAN OF RELIGIOUS EDUCATION

Week-day religious education is not limited to the century in which we live. Religious instruction was a duty of the home in the early ages. In the Middle Ages, however, this training became a part of the church, and schools were established under the control of the monasteries. During this time many other types of schools were founded for religious training.

In the early part of the sixteenth century Latin schools were established which were secular and under the control of the cities, but even in these there was some religious training. The children received a large part of their religious instruction on Sunday afternoons when they attended the catechism classes at the churches, but it was soon discovered that there was not enough time given, to this type of instruction and so classes were conducted several days each week.

Luther advocated public and free schools that would teach more than reading and arithmetic. Some cities established schools of this type in which religion was the main subject taught.

When the early settlers came to this country the church and school were closely connected. In New England

the minister was the pastor and the teacher. As the people settled in other parts of the country we find that in the south there were private schools for the wealthy and free schools for the poor, and in both of these religion was taught. In some of the other states farther west there were Protestant parochial schools and Catholic parochial schools where the children were instructed in education and religion. The New England Primer was made up of Biblical material, moral training and catechism and was used as a textbook for about one hundred and fifty years in our country.

During the eighteenth century there was decline of religion all over the world, and gradually the religious element was taken from the American schools. Some feel that the secularization of American education was necessary to preserve the democratic ideal of our country. It seems, however, that for a time we went to the other extreme, but at the present time the pendulum seems to be swinging back. This is due to the fact that many people are convinced that the American children need more religious and moral training. This conviction has led to the establishment of week-day schools, which is simply the revising of an old

method of religious education.

What is meant by the term "week-day religious education ? " Week-day religious education is a movement which has sought to bring more religious instruction to the children and youth of this country, through classes held during the week. The week-day school may be described as a school giving religious instruction to the pupil, and holding its classes during the week, before, after, or during the school time. These classes usually meet in either the churches or school buildings.

Philip H. Lotz outlines the causes which he feels have been responsible for the development of week-day religious education:

"Probably the three outstanding positive causes responsible for the origin and development of the week-day schools might be characterized as follows: the educational renaissance, the religious renaissance and the daily vacation-Bible school. Certain negative conditions, such as inadequacy of the educational program of the Protestant church and limitations of the public school education were by no means negligible factors in the development of the schools." (1)

The "religious renaissance" running parallel with the "educational renaissance" socialized religion and made it vital. It sought to make religion a part of society as well as a part of the individual. This, of

(1) Lotz, P. H., Current Week-day Religious Education, page 26

course, meant new methods and new objectives, and as a result the educational method was used in place of the old method of revivals. (2)

A study of the program of the Protestant church shows that its educational program is inadequate. There is not enough time, objectives are not stated clearly, teachers are not trained, curricula is not vital and finances are not adequate. It has not been until recent years that the church has given more than one hour of religious instruction each week. The pupils attend irregularly and a large number of them receive less than twenty hours of instruction each year. Week-day religious education grew out of these needs. The pioneers of the week day movement had three purposes in mind when they started the work, (1) to provide more religious education for those who attended church, (2) to give a higher type of instruction than the Sunday School had been giving, and (3) to reach a large number of children who did not receive religious education from other agencies and organizations.

The daily vacation Bible school, or daily vacation church school. as it is now called, has been in existence since 1901. This type of school was originated

(2) Ibid., pages 28-29

by Rev. G. Boville of New York City as a means of reaching the children of the city during their summer vacation. In many cities the daily vacation church school was the fore-runner of the week-day school. (3)

A few years after the first vacation church school was established two ministers attempted some experiments which provided for Bible courses in the high schools. In 1910, Dr. D. D. Forward, a Baptist pastor, inaugurated the Colorado plan which taught the Bible as a subject of the school. The next year, Professor Vernon P. Squires attempted a similar experiment, known as the North Dakota plan, which taught the Bible as literature and history. This movement has not grown very rapidly, but it must be admitted that it helped to establish the week-day schools.(4)

The first week-day school on public school time dates back to 1913 when the city of Gary, Indiana, attempted an unique experiment. The superintendent of the public schools, William Wirt, was responsible for inaugurating the plan. He felt that the program of education should involve the whole life of the child. His schools were over-crowded, but he wished to try his plans and theories. He divided his program into four parts, mental culture, vocational training,

(3) Lotz, P. H., Current Week-day Religious Education pages 29,
 (4) Ibid., 33-34

auditorium work and outside activities. While the first group worked in the shops the second studied, the third took part in outside activities such as play, public library and church, and the fourth was in the auditorium. Such a program offered time for religion. When Mr. Wirt offered to release the children for religious education the pastors consented to provide religious training. During the first five years the schools were of the denominational type. In 1918 five Protestant churches united their efforts and organized a community system. The next years showed an increase in numbers and efficiency and a reduction of expenditures.

Five years after the establishment of the Gary system the city of Van Wert, Ohio, initiated a similar plan. In 1919 Batavia, Illinois, undertook a denominational plan whereby the children were released to attend their respective churches where the pastors gave instruction. (5)

When week-day religious education is started in a community it is assumed that a definite time will

(5) Lotz, P. H., Current Week-day Religious Education, pages 34-38.

be set apart during the week for the instruction. The question arises, however, when is the time to be found? Some suggest that the church should make use of Saturday or the hours after school is dismissed. Saturdays and the after school hours are usually given over to play and home duties. Children's school time does not belong entirely to the state. Our government has given parents the right to decide where their children shall spend their time. This has already been cited in chapter I, in which the Compulsory Education Bill of Oregon was described. The state of Oregon attempted to pass a bill which compelled all children to attend the public school, but this bill was declared unconstitutional by the Federal District Court and the United States Supreme Court. (6)

Religious education should become a part of the child's day, in order that religion will become a part of his life and not something that is set apart, It is the duty of the church to foster religious growth in the life of the child. The schools should be interested in this, for it is one of the necessary elements which fits a child to take his place in society and the state. With this idea in mind the church has asked the public

(6) Settle, Myron C., The Week-day Church School, Educational Bulletin No. 601, pages 36-41.

school to grant released time for religious instruction.

The experiment which has been carried on in Gary, Indiana, has set others to thinking that the same plan could be adapted in other localities. Many cities and boards of education have thought it would be wise to grant a certain amount of school time for religious instruction. They have done this because they have realized that they could not teach religion, as such, in the schools, due to the principle of the separation of state and church.

During the past decade various cities have inaugurated different systems for granting released time. These may be classified as follows:

1. A plan which excuses the children from school to attend week-day classes in churches or near by buildings. This plan is followed in Toledo, Cleveland, and Dayton, Ohio; Gary, Indiana, and Oak Park, Illinois.
2. A plan which permits the teachers of religious education to conduct their classes in the public school buildings. Such cities as Mansfield, Shelby, Findlay, Fremont and VanWert, Ohio, West Salem and Sterling, Illinois and two counties of Virginia have adopted this plan. (7)
3. A plan, whereby the churches utilize the time when the schools are dismissed for one or two afternoons each week. This plan is used in Newton, Massachusetts.

(7) Jackson and Malmberg, Religious Education and the State, pages 33-38

TABLE 4

CONCERNING THE USE OF PUBLIC SCHOOL TIME FOR
RELIGIOUS EDUCATION.

State	Use school time.	Outside school hours.
Alabama	1	..
Arkansas	..	1
California	..	7
Colorado	1	1
Connecticut	..	4
Illinois	59	4
Indiana	21	5
Iowa	4	..
Kansas	13	..
Maine	7	..
Maryland	..	7
Massachusetts	3	5
Michigan	14	..
Minnesota	53	..
Missouri	..	..
Nebraska	..	1
New Hampshire	..	1
New Jersey	8	1
New York	38	10
North Dakota	1	2
Ohio	95	2
Oklahoma	4	..
Pennsylvania	11	3
Rhode Island	5	..
South Dakota	9	..
Texas	3	..
Vermont	..	..
Virginia	..	..
Wisconsin	25	1
Total	375	52

(8) Gove, F. S., Religious Education on Public School Time,
page 24.

4. A plan which dismisses the classes an hour early on a certain afternoon of the week.

At the present time there are no statistics to show which system, as described above, is most common.

The use of public school time for religious education has become quite common and this plan has increased rapidly. In 1918 there were fifty week-day schools using public school time and in 1926 there were about one-thousand. According to the data which F. S. Gove secured in 1926, see Table 4, we could estimate that the majority of the communities used public school time. We find that 375 schools out of 427 used public school time, as over against 52 schools which conducted their classes outside of school hours. At the present time there are no up to date data, for the country as a whole, concerning this matter. (9)

Three surveys which were made in 1922, 1925 and 1927 give us some information regarding the frequency of the use of public school property and churches for week-day classes. This data is found in Table 5.

In summing up the facts of these three surveys

(9) Gove, F. S., Religious Education on Public School Time, pages 24-25

TABLE 5
CONCERNING THE USE OF PUBLIC SCHOOL PROPERTY

Shaver's Survey of 1922

<u>Buildings Used</u>	<u>Number</u>	
Public schools	32	
Churches	185	
Parish houses	24	
Halls	4	
Y. M. C. A. buildings	3	
Settlement houses	1	
Own building	28	
Others	6	
	<u>283</u>	(10)

Lotz's Survey of 1925

<u>Buildings Used</u>	<u>Number</u>	
Churches	81	
Public schools	16	
Parish and Community houses	23	
Halls	1	
Parochial schools building	1	
Store	1	
Own building	1	
Gymnasium	1	
Y. M. C. A. buildings	2	
	<u>127</u>	(11)

Blakeway's Survey of 1927

<u>Buildings used</u>	<u>Number</u>	
Public schools	16	
Churches and near by buildings	46	
	<u>62</u>	(12)

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- (10) Shaver, E. L., "Survey of Week-day Religious Education",
Religious Education, Vol. XVII, No.2, April 1922, page 100
- (11) Lotz, P. H., Current Week-day Religious Education page 110
- (12) Blakeway, H. N., "Developments and Tendencies in
Week-day Religious Education", a M. A. thesis,
University of Chicago, 1928, page 33.



we find that the majority of the week-day schools preferred to conduct their classes outside of the public school buildings. In 1922 there were 32 week-day schools which held their classes in the public school building and 251 which held them in churches and other buildings. In 1925 there were 16 week-day schools that met in school buildings and 111 in churches and other buildings. In 1927 there were 16 week-day schools which held classes in the public schools and 48 conducted their classes in churches and other buildings.

In the state of Ohio the public school buildings are used by a large number of week-day schools. A survey of 1927 reports that out of 290 week-day schools 122 held their classes in the school buildings while 168 schools dismissed the children to attend near by churches or buildings. A similar survey was made in 1930 which reports that out of 288 schools there were 125 week-day schools held in the public school buildings and 162 in churches and other buildings. (13).

Public school buildings are used for week-day classes in Ohio more than in any other state. Accord-

(13) "Week-Day Schools of Ohio", for 1927 and 1930, Ohio Council of Religious Education.



ing to the above statistics, the use of public school buildings is not decreasing in Ohio, although the majority prefer to dismiss the pupils to attend classes outside the public schools. During the period of three years between the two surveys, there was a gain of three in the use of public school buildings and a decrease of six in the use of other buildings.

The fifty-seven people who answered the questionnaire seemed to be of the opinion that the responsibility for more moral and religious education outside the home and the Sunday School, should be placed on week-day religious education on public school time. Twenty-seven ranked week-day religious education on public school time as the most important agency in meeting the need, 12, ranked it as second, 6, ranked it as third and 1, ranked it as fourth. The third question asked them to designate the plan of week-day religious education which seemed most practicable. Thirty-four said that an interdenominational plan which released the children from school hours to attend near by churches or other buildings was the most practicable, while 21 preferred to have the instruction given in the school buildings during school hours.



The question is often asked, "Should public school property be used for week-day classes in religious instruction?" This idea is a new one and there are only a few states that are using it very extensively. The states of New York, Connecticut, Michigan, Ohio, Indiana, Illinois, Oklahoma, Tennessee and some others are using public school property for week-day classes. It seems that such a practice would be advantageous in communities where there are no religious factions. (14)

Some of the advantages of the use of public school buildings are:

1. The equipment is often much better than that of the majority of churches.
2. The pupils do not lose time in passing from the school to the church.
3. The children whose parents do not have any church preference are reached.
4. It affords a closer contact with the school organization such as the Parent Teachers Association.
5. The public school teachers become better acquainted with the work of religious education.
6. It is easier to correlate the work of the public school and the week-day school.

Then, too, there are certain disadvantages which might be listed as follows:

1. Religious education is not bound up with all the other church school experiences.

(14) Young, T. S. , "Shall the Public School Property be Used for Week-day Church Schools?" International Journal of Religious Education, Vol. II No. 6, March 1926, pages 56-57.



2. The non-church child is not brought into contact with the church.
3. Because the schools are supported by taxes, and such buildings should not be used for religious purposes, the use of such property only invites criticism and attack from those who are already opposed to religious education.
4. It makes it difficult to correlate the work of the week-day school with the church-school.

Summary: Week day religious education has been revived because certain educators and religious educators have realized that the religious instruction for children has been inadequate. The daily vacation church school and Bible study for credit paved the way for the week-day religious education. The first system of the week-day schools, Gary, Indiana, impelled other cities to establish similar schools.

Week-day religious education on public school time spread rapidly from 1918 to 1923, for during that time the week-day schools increased from 50 to nearly 1,000 in number. In 1926 there were 375 week-day schools out of 427, studied, that conducted their classes on public school time. No figures are available as to the present conditions. An opinion survey revealed that 27 people ranked week-day religious education on public school time as the most important agency in meeting the religious needs of children 12 ranked

it as second, 6 as third, and one as fourth.

Many schools are permitting the teachers of religious education to conduct their classes in the public school buildings. Three surveys indicate that there was a slight increase from 1922 - 1927 in the frequency of the use of public schools buildings. The state of Ohio has the greatest number of week-day schools which follow this plan, for 43.44 % of its week-day classes meet in public school buildings.

CHAPTER III

ORGANIZATION OF WEEK-DAY SCHOOLS

Several hundred cities, towns, and communities have experimented in the field of week-day religious education, and at the present time we find a variety of types of organization. All of the systems vary to some extent, but still it is possible to classify them into four groups:

1. The Individual Church Type.
2. The Denominational Community Type.
3. The Interdenominational Community Type.
4. The Pure Community Type.

1. The Individual Church Type. The individual church conducts its own week-day school so that it becomes a part of the program of the church. This type of school is most common because it stresses loyalty to the church and denomination. When the week-day school is conducted by the local church we find that for the most part the budget is small. This means, therefore, that the teachers are part-time or volunteers, the educational equipment is meager, and the curriculum material is denominational.

Mr. Shaver says in his "Survey of Week-day Religious Education":

"The strength of this type of school lies fundamentally in its opportunity to teach

religion above the plane of common morality or ethics; but the opportunity is too frequently wasted. Its strength becomes its weakness, for frequently it isolates itself from world and community problems and emphasizes denominationalism. As matter at present stand type, 1. school will exist for some time, both as a protest against conservatism on the part of a few progressive schools and as a refuge from progressive tendencies on the part of many others." (1)

2. Denominational Community Type. This type of organization is quite similar to type 1. Each church conducts its own school and cooperates with its own denomination. There is very little cooperation among the various denominations except in their combined effort to secure public school time for the week-day classes. The week-day schools of Kansas City are a good example of this type, where the Catholics, individual Protestant churches and Jews take their children and given them religious instruction.

3. Interdenominational Community Type. This type of organization is found in the larger cities, probably because there is not as much rivalry among the denominations there as in the smaller communities. Since this type is more progressive, it is not so acceptable to the more conservative communities.



The churches of many denominations work together to organize schools for all of the children, which makes it possible for the classes to meet in the public school buildings or in buildings near the public schools.

Mr. Shaver describes this type of organization:

"From the standpoint of teaching and supervision force, it is here that we most often find the professional director and paid teachers together with a rather high standard of equipment. This does not mean that it is higher than many individual churches, but that it is higher than the individual church in general. The curriculum is generally one in which all can unite and quite often more progressive than the average church would introduce of its own accord The strong points of these system schools is their breadth of spirit, economy of operation, and higher professional standards. There seems to be one drawback, however, and that is, that in thus uniting so closely the progressive church waives the right to push ahead as it might do if it were working alone. The curriculum and the teaching become broad but often quite thin, and avoiding disputed questions, teach not much more than a community morality It seems that this type of school will persist for it has the community spirit which is so much needed." (2)

4. The Pure Community Type. This type consists of week-day classes carried on as a community enterprise,

(2) Shaver, E. L., "Survey of Week-Day Religious Education", Religious Education, Vol. XVII, Nos. 2, April 1922, pages 94-95.

under the control of a city or community board which is not linked up with the churches in any definite way. In such a plan the week-day classes are only a part of the total program of religious education. Such an experiment was tried in the city of Malden, Massachusetts, under the direction of Dr. Athearn, formerly of Boston University. The work was discontinued there in 1925 and at the present time there are no week-day schools organized according to this plan. This type of organization can not exist and is not practicable as long as the present denominational and religious lines continue.

It is impossible to state definitely which kind of the other three plans is now used most widely, for no recent statistics are available, but the following figures indicate a trend toward interdenominational schools.

In the survey which was conducted by Mr. Shaver in 1922 he gives the following table:

Governed by local church (Type 1)	..144	
Governed by local church and advisory community board (Type 2)	 11	
Governed by a community board (Type 3)	 <u>.169</u>	
	324	(3)

(3) Shaver, E. L., Religious Education, Vol. XVII, No. 2, April 1922, pages 93.



Since the week-day schools governed by the local church and advisory community board are denominational they can be combined with type 1. as given above. In the following tables and paragraphs types 1 and 2 will be referred to as denominational schools and type 3 as interdenominational schools; on this basis the preceding table becomes:

Denominational schools 144 and 11	.. 155--47.83%
Interdenominational schools	.. 169--52.16%
	<u>324</u> (3)

The preceding figures indicate that 155 out of the total week-day schools, or 47.83% were denominational and 169 schools, or 52.16% were interdenominational. This means that there were only 14, or 4.33% more interdenominational schools than denominational ones. Such a percentage shows that there is very little difference between the two.

The types of organization are also tabulated by Mr. Lotz in his survey which he conducted in 1925.

Denominational schools	-- 81--74.31%
Interdenominational schools	-- 28--25.68%
	<u>109</u> (4)

These figures reveal a different situation. They show that 81 week-day schools out of the total 109 schools,

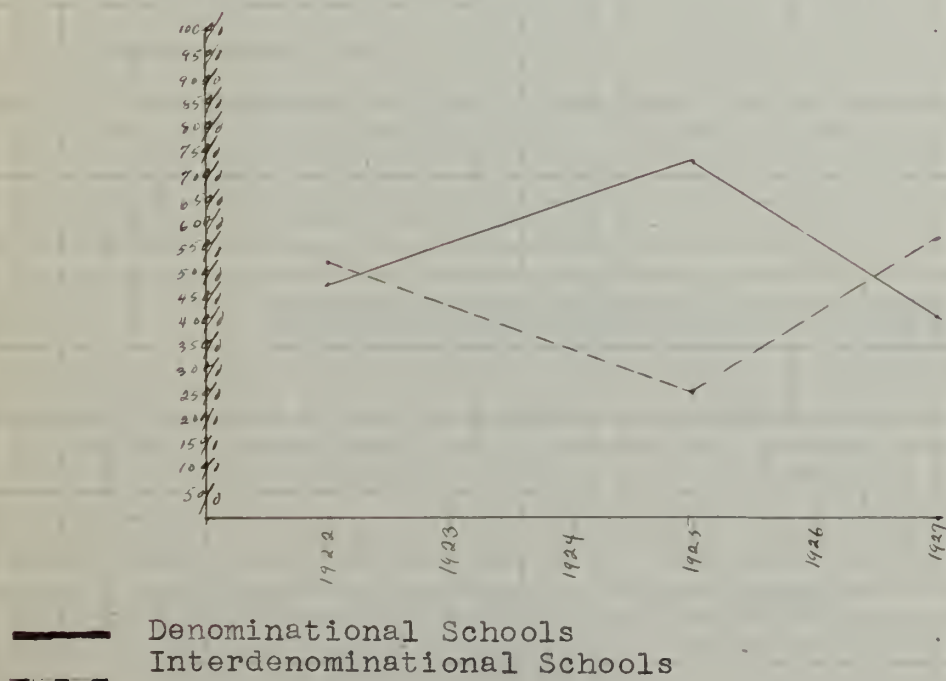
(3) Shaver, E. L., Religious Education, Vol. XVII, No. 2, April 1922, page 93

(4) Lotz, P. H., Current Week-day Religious Education, page 200



FIGURE 1.

Growth of Interdenominational and Denominational Schools



or 74.3%, were denominational, and 28 schools, or 25.6%, were interdenominational. In other words there were just one third as many interdenominational schools as there were denominational ones. This, of course, is much different from the data of Mr. Shaver's survey. During the three years which intervened between these two surveys there was an increase in the number of denominational schools. Mr. Shaver's group was larger than the one surveyed by Mr. Lotz and the schools were not the same in every case. These facts may account for the wide difference.

In 1927 a graduate student of the University of Chicago conducted a survey and found the following data:

Denominational schools	-- 13--41.9%	
Interdenominational schools	-- 18--58.06%	(5)
	<u>31</u>	

This table indicates that 13 schools out of 31, or 41.9% were denominational, and 18 schools, or 58.06% were interdenominational. These figures correspond more to those of Mr. Shaver.

In the questionnaire which was sent out, question 3 dealt with the same subject. Several of the people gave second and third choices, so these were included in computing the numbers given below:

Denominational preferences	--24--31.5%
Interdenominational preferences	--52--68.4%
	<u>76</u>

(5) Blakeway, H. M., "Developments and Tendencies of Week-day Religious Education", M. A. thesis University of Chicago, page 23.

This shows that 24 out of 76 preferences were for denominational schools, and 52 preferences were for interdenominational schools.

We notice, then, that in 1922 these two types of organization were quite equal. The next three years marked an increase in the denominational plan and a decrease in the interdenominational plan. The next two years marked an increase in interdenominational organization and a decrease in the denominational organization. A recent opinion survey indicated a strong prejudice among religious educators against the denominational plan.

Summary: There are three types of organization of the week-day schools, which are now found in this country, 1. the individual church type, 2. the denominational community type, and 3. the interdenominational type.

At the present time we find, that the majority of the week-day schools are interdenominational. Since 1922 there has been some fluctuation as to the types. In 1922 the denominational and interdenominational schools were almost equal in number; in 1925 there were three times as many denominational schools as interdenominational and in 1927 there were a few more interdenominational schools than denominational. The opinion survey that was made in 1932 shows that out of those canvassed there are twice as many who prefer the interdenominational plan as over against the denominational plan.

CHAPTER IV

OBJECTIVES OF WEEK-DAY SCHOOLS.

The teaching of religion both in the week-day school and the church school has failed to a certain extent because there have been no definite aims or objectives. "The objectives of religious teaching indicate the direction in which it is to proceed, and the end for which it is to strive." (1)

Teaching the Bible was the chief objective of the first week-day schools. In giving a report in 1922 of the Gary week-day schools, Miss Abernathy said that when the Gary schools were first established they aimed to teach the Bible and if anyone had aimed to do anything else the movement would have failed at once. (2)

It is almost impossible to secure any data concerning the aims of the week-day schools before 1922. Many schools did not have stated aims and those that were stated were largely material centered. Ten years ago Dr. Betts wrote concerning the importance of aims in week-day religious education:

"No more pressing task confronts the workers in religious education today than a definition of the aims of week-

-
- (1) Veith, P. H., Teaching for Christian Living, pages 24-25
 (2) Abernathy, Mary E., "What Has Gary Done in Ten Years", Religious Education, Vol. XXI, No. 1, Feb. 1926, page 5

42.

day instruction in religion. If this wide-spread movement is to be wisely guided, and if we are to be able to measure and evaluate results we must know what we are trying to do through the week-day program. Any statement of aims, to be immediately helpful, must not be so general that, while indisputable perhaps, it has little or no value as a guide to procedure; it must not be so detailed as to fit only into particular situations and so fail as wider application." (3)

About this same time many other religious educators began to sense the need of aims in order that the week-day schools might reach a higher standard. In this same year, Mr. Shaver conducted his survey of week-day schools and found that many leaders did not know why they had established week-day schools. After he had talked with many of them and had observed classes he divided the motives, leading to the extension of week-day schools, under four general heads:

1. A sense of the need for more religious education.
2. A desire to do as others were doing.
3. The urge of denominational extension.
4. The feeling of failure of the Sunday School to fulfil its task.

He also found that the most common aims of the 324 schools were:

1. To teach the churches own pupils.
2. To give religious education to more children.

(3) Betts, G. H., "The Aims of Week-day Religious Education", Religious Education, Vol. XVII, No. 1, Feb. 1922, page 11

3. To enlarge the function of the church and extend its work.
4. To teach the Bible.
5. To add extra-Biblical material to the curriculum.
6. To provide various types of activities. (4)

The following statement by the superintendent of the Toledo, Ohio, week-day schools shows that the primary emphasis was placed on material to be learned.

"So as the name implies, the Toledo Community Bible Schools are simply instructing the children in the Bible." (5)

In this same year, 1922, we discover a new element in the aims of week-day religious education as given by May K. Cowles, the director of the Van Wert week-day schools:

"For sometime previous to 1918, ministers, church school workers, public school teachers and parents of Van Wert had sensed the need of something to supplement what the churches were able to do on Sunday, in the matter of religious education. They deplored the inefficiency of existing agencies, they saw the need of better knowledge of the Bible, and that more time should be given to the religious training of the children of the community under the trained leadership As the work developed during the four years, it has been the aim of the director to have such a share in the shaping of growing personalities, that they might have a

(4) Shaver, E. L., "Survey of Week-Day Religious Education", Religious Education, Vol. XVII, Nos. 2, 1922 page 89-92

(5) "Aims as Seen by a City Superintendent", Religious Education, Vol. XVII, No. 1, 1922, page 26.

balanced education and that, there should be a natural spiritual development to the end that pupils might build up a well rounded Christian character. We are trying to supplement the work which churches are attempting to do on Sunday and to keep the children sensitive to the best influences of the home, the churches and other uplifting agencies of the community." (6)

The founders of this particular system of week-day schools, aimed to give the pupils more Biblical knowledge. The next nine years, however, brought a change for the director's aims emphasized the development of character and a well rounded life as well as Biblical knowledge.

What are the objectives of the week-day schools which we find today? Objectives have come to be regarded as important and necessary for the growth of religious education. They are regarded as important because certain leaders have realized that it is impossible to reach educational tasks without setting some mark or goal. N. F. Forsyth states the aim of the week-day school as it is given in the proposed International Standard for week-day schools:

"The aim of week-day religious education

(6) "Aims as Seen by a School Director", Religious Education, Vol., XVII, No. 1, Feb. 1922, page 20.



from the viewpoint of the evangelical denominations is complete Christian Living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him; personal acceptance of Christ as Saviour and his way of life, and membership in a Christian church; the Christian motive in the making of all life choices; and whole-hearted participation in and constructive contributions to the progressive realization of a social order controlled by Christian principles." (7)

This aim, however, includes the same elements which are found in the aims that are listed in the International Standard for the church school. If this is true, then the week-day schools are simply duplicating the work of the church school. Mr. Forsyth also quotes an explanatory note which was added to the stated aim in the proposed International Standard for week-day schools:

"The week-day school may not be expected to provide the complete religious education experience, but rather to assume responsibility for certain aspects of it. As yet there is not agreement as to what parts of the total responsibility may be delegated to the week-day school. Experience and more definite judgments as to the division of labor which each agency within the church and community may be expected to carry, will be needed to make clear what specific function may be allocated to the week-day school." (8)

(7) Forsyth, N. F., Week-day Church Schools, page 49.
(8) Ibid., page 50.

This last quotation leads us to believe that as yet there are no differentiating aims for the week-day church schools. No doubt the aims of the week-day schools will be in general similar to those of the church school, but they may assume specific responsibilities in the total program of religious education.

Have the aims of the various week-day schools changed any during the past years? In his M. A. thesis, Mr. Blakeway makes the statement that 39 schools out of the 42 which he surveyed failed to make any reply as to their objectives. They gave detailed reports concerning the finances and the number of children enrolled. He accounts for this by saying that the aims and objectives are vague. The three systems which did report, however, show that the aims are still largely material centered, but some are trying to socialize religion. He sums the aims as follows:

"to give useful information to develop skill in Christian social living, to mould development of personal attitudes and motives in Christian character, to develop church men, and to lead to personal acceptance of Jesus Christ as Saviour." (9)

(9) Blakeway, H. N., "Development and Tendencies in Week-day Religious Education", University of Chicago.

The Dayton week-day schools have stated their aims as follows:

- "1. To give the child a vital and wholesome conception of God, the Father, Jesus His Son, and His Spirit in the world that it may be the basis and motive for right living. To give him not only an understanding of God and His laws, but a love for Him and a desire to be His child and keep His laws, and so have a share in building the Kingdom of God as Jesus taught.
2. To give the child not only an intelligent knowledge of the Bible as the richest sources for an understanding of God, but to develop in him a desire to study, a skill in handling, and a habit of turning to the Book regularly for study and personal guidance, with personal prayer.
3. To give the child such training that he will be better prepared for active church membership, to rouse in him the desire to be a member, and to get him in touch with a church if he is not already attending one.
4. To help the child build such a Christian character that he will live out in his life at home, at play, in all his present experiences the high ideals of Jesus, and thus will develop such principles and habits of conduct that he may personally know and live the Christ way.
5. To provide all this as a common possession for all our children, so that they may work together to produce a common Christian idealism in our community life." (10)

These aims seem to be closely connected with the child's life and his problems. They do not emphasize subject matter and Biblical knowledge as an end in itself, but rather a means to an end. This type of religious instruction seeks to make religion a part

(10) "Community Week-Day Schools", a pamphlet published by Sunday School Council of Religious Education, Dayton, Ohio.

TABLE 6
IMPORTANCE OF OBJECTIVES

AIMS		DEGREE OF IMPORTANCE										AV.
		1	2	3	4	5	6	7	8	9	10	
1.	Christlike character	26	17	5	1			1			1	1.88
2.	Biblical knowledge	7	3	4	9	7	7	3	1	3		2.17
3.	Personal relationship to God	24	10	6	1	2	1	2	2	1		2.46
4.	Ethical discrimination	8	13	7	3	8	2	2	1			3.18
5.	Loyalty to Jesus	11	7	9	4	1	4	3	3	2		3.51
6.	Certain worthwhile attitudes	7	4	8	5	4	4	2	5	1	1	4.29
7.	Habits of friendliness	5	4	5	8	4	7	2	3	1	3	4.71
8.	Right use of leisure time	5	3	3	1	3	2	4	6	6	3	5.65
9.	Church Membership	4	2	2	5	6	3	6	2	5	4	6.08
10.	Knowledge of Christian doctrines	3	1	2	4	5	3	2	2	4	8	6.48

of society and not something which belongs to the individual.

The results of the questionnaire in regard to the matter of objectives, can be seen in the Table 6. The average in the last column shows the order in which these objectives were preferred.

Since "Christlike character" was the highest we are led to believe that more attention is given to the development of character. We find, however, that the old aim "Biblical knowledge" is still very near the top. Can it be possible that even though religious educators have sensed the fact that knowledge alone is not important they still wish to keep it as one of the main aims of religious education? We know that a mere knowledge of the Bible does not insure a perfect religious life. We have discovered that the child must be led into fellowship with God and right relationship to people if his religion is to become real and vital to him. Eleven who checked Biblical knowledge as one of the primary aims, explained it by saying that it should be used as a means of solving problems and arousing certain attitudes, thoughts, and actions within a child.

The Bible and Bible stories are still used in the week-day schools. The director and teachers of the week-day schools are aiming to equip and fit



their pupils to meet their problems in life in a Christian way. Florence Martin, the director of the Dayton week-day schools, writes in a letter,

"We are emphasizing more and more the week-day schools not as a separate organization, but as part in the total education of the pupils We feel that life together is very important and that our class should be a laboratory of Christian living."

Summary: It seems clear that while there is still a strong tendency toward material centered aims in the week-day schools there is a growing emphasis on character, personality and Christian living.

CHAPTER V

CURRICULUM OF WEEK-DAY SCHOOLS.

Educational terms and concepts have changed and expanded in meaning during the past few years. The term "curriculum" has also changed and broadened. Curriculum is no longer regarded as a group of facts or knowledge to be learned. It is not limited to a textbook or a course of study. A child learns from all the experiences he enters into. Mrs. Powell has defined, curriculum in her book, Junior Method in the Church School." :

"Curriculum may then be defined as all that happens to the child from which he learns under guidance. In this larger sense, curriculum will include method, environment, subject-matter, materials, textbooks, activities, organization, worship and the interactions between pupils and teacher and between pupil and pupil, and so becomes actually the school program. This curriculum can never be wholly contained in a printed course of study or a program, for there is always the possibility of the unknown element where a group of individuals are trying to live together. For this reason the curriculum can never be wholly planned in advance, for each day's proceedings will necessarily modify and condition the next day's procedure." (1)

Curriculum is also defined in the Educational Bulletin
Number 601:

"Curriculum is more than a body of facts, or knowledge, to be transmitted to the pupil. It consists of a series of activities which leads the learner into control of life experience in terms of Christian living, together with method, material, and other means which are essential to the achievement of this end." (2)

The curriculum of week-day religious education can be understood better if a few facts are presented to show "the conditions out of which it grew." In 1913 when the first week-day schools were developed, the curriculum was largely Biblical, and was composed of textbooks and lessons sheets which were published for the Sunday School. The courses of study were material-centered, and most of them were based on Old Testament stories. (3)

When the week-day schools were first established there were only a few people who thought of religion as a way of life. Religious educators were just beginning to see that religious education had a part in the task of the social development in the world. The curriculum of the Sunday School could

(2) Settle, Myron C., The Weekday Church School, 1930, published by the International Council of Religious Education.
(3) Forsyth, N. F., Week Day Church Schools, page 90.

THE [illegible] OF [illegible]

[illegible text]

[illegible text]

[illegible text]

not accomplish the new task. The next years brought a very slow and gradual change in the curriculum of week-day religious education. (4)

Mr. Forsyth says:

"The week-day curriculum which developed undertook to improve this situation. It took into account the fact that teaching should meet the interests, needs and capacities of pupils of different ages. It went beyond the idea that Biblical materials alone were calculated to build Christian character and included extra-Biblical materials. Wherever opportunity made it possible, the teaching was applied to a conduct situation. Many of the text books which were produced were excellent mechanically and noticeably superior to the poorly produced Sunday School leaflets." (5)

Some of the early courses of study were far superior to the old Sunday School material and did mark a step in advancement, but the majority of them were material-centered rather than pupil-centered. It was only in a small number of schools that the curriculum made use of the needs and interests of pupils. We see this is especially true when we refer again to Mr. Shaver's "Survey of Week-day Religious Education" and find that he says:

"In general, it may be said that the knowledge view predominates. The cur-

(4) Ibid., page 90.

(5) Ibid., page 91.

riculum is thought of as a body of information which is to be given to the child by one method or another. Very frequently the idea was expressed that if proper texts could be secured the work of teaching would go on without difficulty. The emphasis on memory work was outstanding in classes observed. In several schools visited the children were put through their work particularly to show the visitor what they had learned." (6)

He also observed concerning the curriculum, that:

1. There was disagreement as to what made up a course of study.
2. The predominant element was knowledge.
3. There was an absence of worship.
4. There was an absence of activity and projects.
5. There were only a few occasions where the curriculum took in to consideration the everyday problems which the pupils faced.
6. There was an emphasis upon sectarianism and dogmatic interpretation.
7. The interpretations were conservative.
8. There was a certain dissatisfaction with courses and curriculum. (7)

Lotz found that almost every week-day school used some textbook as a basis for its curriculum. Many of the schools were not satisfied with all of the lessons in one textbook, so they often used the best found in several books. These textbooks were used most frequently:

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- (6) Religious Education, Vol. XVII, No. 2, April 1922, page 120.
 (7) Ibid., pages 120-122.

Abingdon Week-day Texts	33
Lutheran Graded Lessons	17
Catechism (Various editions)	13
Christian Nuture Series	11
	(8)

The Abingdon Series uses a large amount of Biblical and extra-Biblical material as a means of controlling a child's conduct. The Lutheran Series is made up of Biblical knowledge. The Catechism courses are, of course, largely memory. The Christian Nuture Series aims to prepare the children for active participation in the church. Even in 1925 we find, then, that there had been very little progress in the field of curriculum, for the above description of the most used texts shows that they are material-centered. Many books were written at this time which did take into account the age group for which they were written, but the material was still based on knowledge rather than on experience.

Lotz also reports that out of 108 schools, 75 schools reported the use of handwork, 5 the use of dramatics, 29 the use of play, 28, giving money, 41 service projects, and 100 no other activities. Thirty-three schools provided no handwork, 53 no dramatics,

(8) Lotz, P. H., Current Week-day Religious Education, page 263.

2. The second part of the document focuses on the implementation of the proposed changes. It details the steps involved in the transition process, from the initial planning stage to the final execution. This section also addresses the potential challenges that may arise during the implementation phase and provides strategies to overcome them.

3. The third part of the document discusses the long-term impact of the changes. It highlights the expected benefits of the new system, such as improved efficiency and cost savings. This section also includes a timeline for the implementation of the changes, allowing stakeholders to plan accordingly.

4. The fourth part of the document provides a summary of the key findings and conclusions. It reiterates the importance of the changes and the need for continued monitoring and evaluation. This section also includes a list of recommendations for future actions, ensuring that the organization remains committed to the goals of the project.

78 no play, 80 no offering, 66 no service projects and 100 no other activities. (9)

These figures indicate that handwork was over emphasized while play and service projects were somewhat neglected. A large percentage of the schools considered the curriculum as something confined to text books. They referred to experiences and activities as other methods and techniques.

In writing concerning the courses of study which were found in the week-day schools in 1926 F. S. Gove says:

"Reports concerning the predominating courses of study in 279 schools show that there is a great variety in materials in use at the present time; that, in general, courses of study do not conform to the principles set forth earlier in the chapter; that they are disturbed with reference to the underlying theories of the religious groups concerned: that dogmatic authority is still prominent; and that while attempts are being made to enrich and adapt the traditional materials, there is only one system which definitely professes to seek the materials for the course of study through first determining the needs of the child and of society." (10)

See Table 7, which shows the predominating courses that are used in the week-day schools. Although there were only 9 schools that reported that the Bible was

(9) Ibid., page 291.

(10) Gove, F. S., Religious Education and the State, page 87.

used as the only textbook it is quite plain that it is the main source of materials. This is true since the majority of the courses listed use the Bible as a basis for the subject matter. (11)

As the term "curriculum" was expanding in meaning another term, "life-centered" or "life-situation" came into existence. These words were used when talking of curriculum. The following quotation from Veith gives a clear picture of what is meant by the term:

"When education is life-centered it grows out of the experiences and needs of the learners and in turn influences their lives to make them more Christian. It must grow out of life interests and needs or it will have no meaning for the pupil. It must lead back into life or it will have no value. It must give that enlargement of knowledge, deepening of attitude and ideals and fixing of habits, through which the pupil may be led into the desire and ability to live in a more Christian way. When teaching takes place at this point where need actually exists, there is no difficulty about its either having interest and meaning for the pupil or influencing his conduct." (13)

If the week-day school is really to contribute to the religious life of a child it must provide a life-centered curriculum and education.

(11) Ibid., page 89

(13) Vieth, Paul, Teaching for Christian Living, page 51.



TABLE 7
COURSES OF STUDY PREDOMINATING IN 279 SCHOOLS
(1926)

Name of Course	No. Using Course
Bible	9
Life of Christ	6
Hebrew Life and Times	1
Missionary Materials	2
Lutheran Graded	6
Graded Bible Stories (Mutch)	7
Westminster Series.	5
University of Chicago Press	4
Scribner's	2
Toledo Course (Trettian)	35
Christian Nurture Series Episcopal	8
Episcopal Confirmation Series	3
Roman Catholic.	5
Gary Leaflets	18
Abingdon Press.	27
Graded Methodist Episcopal	2
Presbyterian Series (Squires)	8
Colorado Syllabus	1
"Practical Every-day Religion", Gary	9
Graded Denominational	30
Graded Interdenominational.	24
"Graded"	6
Ungraded Material	2
Heroes of Old Testament	1
The Father's Care	1
Followers of the Marked Trail	1
Extension of Sunday School Lessons	3
"Varies"	53
total	279

(12)

THE [illegible] OF [illegible]

[illegible]

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
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[illegible]

If it does this, it will become a laboratory in Christian living where the boys and girls will learn to live with others. The value of this type of religious education is pointed out in the bulletin, "The Week-Day Church School".

"Upon discovering the principles of Christian living by personal experience, by recourse to the Bible, to the life of Jesus, and to the life of God-filled men and women, they must be wisely guided in the practice of the Christian principles of living thus revealed. This is what is meant by a life-centered curriculum. It has first of all to do with life, no books. It, is interested primarily in establishing attitudes, habits, skills, affections, ideals, motives, enthusiasms, loyalties and only secondary in securing acquaintance-ship on the part of the pupil with a body of subject-matter. The subject-matter is a means to an end. The end is a person growing in the ability to live a Christlike life." (14)

Has the curriculum of the week-day schools become life-centered during the past five years? The type of curriculum can probably be understood better by examination of some of the texts which are used, for other parts of the curriculum usually grow out of the texts or source books which are used.

From a survey which was conducted in 1927 we find that:

(14) Settle, Myron S., The Weekday Church School, Educational Bulletin No. 601, page 29.

"the Bible was used in 64 courses, local course in 43 schools, The First Primary Book of Religion by Elizabeth Colson in 21, The Kingdom of Love, by Blanche Carrier in 21, Rules of the Game by F. L. Lambertson in 19, Lutheran Week-day Texts in 19, Tales of Golden Deeds by Mildred Moody in 15, Travel Book for Juniors, by Helen Hanson in 14, The Catechism in 13, Gary Leaflets in 11, Through His Son by Squires in 8, and Followers of the Marked Trail, by Fraser in 8."

(15)

These facts show that even in 1927 the Bible was the chief source for curriculum building. It means that knowledge was still emphasized at that time. There were also a large number of local courses which shows that many directors and teachers realized that standardized courses could not be used by all of the week-day schools. Many teachers and directors expressed the need for outlines of courses that might be adapted to various situations, rather than fixed courses. The frequency of the use of Miss Carrier's book, The Kingdom of Love, Newberg's Right Living, and Cowles' Problems of Living, shows that some were beginning to emphasize experience as well as material. (16)

Mr. Blakeway also reports:

"Not a single new school has based its curriculum solely upon the Bible, and not a single school or system has

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- (15) Blakeway, H. N., "Developments and Tendencies in Weekday Religious Education", M. A. thesis, page 67.
 (16) Blakeway, H. N., "Developments and Tendencies in Weekday Religious Education", page 78

changed from pupil-centered to the content-centered Biblical material." (17)

Surely these facts show that the curriculum of the week-day school changed gradually and each year more schools introduced life-centered curriculum.

This last period was followed by the appearance of many new textbooks. Many religious educators had been experimenting and making use of life-centered curriculum in their own schools and as a result many of these were published in book form. Some of these books were, Building a Christian Character by Clowes and Carrier, Seeking the Beautiful in God's World, by Clowes and The Golden Rule City by Bonser.

A few examples will be given to show the present trends of curriculum in week-day religious education.

The curriculum of the Dayton, Ohio week-day schools is built by experimenting and studying the needs of the pupils. The objectives of the schools are taken from the needs and situations which the children face. Using these as a foundation for curriculum building it seems that the courses of study would be life-centered. Some of the courses of study

(17) Ibid., page 81.

are:

- Grade 2 -- "Learning About God Our Father."
- Grade 3 -- "Living Together as God's Children."
- Grade 4 -- "Building a Christian Character."
- Grade 5 -- "Building the Kingdom of God."
- Grade 6 -- "The Kingdom of Love."
- Grade 7 and 8 -- "Christianity at Work."
-- "The Search for God."
- Grade 9 -- "Comrades of Jesus in the Abundant
Life."
- Senior High School -- "Comrades of Jesus
in Making the World Ideal".
-- "The Place of Christianity
Among Other Religions."
-- "How We Got Our Bible."

(18)

The class periods contain:

"Study of the Bible and stories of modern men who have found the ideals of the Bible still true. Discussions on modern problems of our community or our personal lives to find the best way of living out God's ideals for us. Expression of these ideals in note-book work or dramatization or hand-work. Worship with its study of great hymns, pictures, poems, with its making of personal prayers, with its atmosphere of desire for the best." (19)

The Toledo, Ohio, week-day schools have their own courses of study. These, too, appear to be life-centered as they are based on the needs and interests of the pupils enrolled in the classes. In a report at the International Council of Religious Education in Chicago, February, 1931, Miss Gertrude VonRieson,

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- (18) Pamphlet, "Community Week-day Schools of Religion", published by the Dayton S. S. Council of Rel. Ed., pages 2-8.
 - (19) Pamphlet "Week-day Schools of Religion", published by the Dayton S. S. Council Rel. Ed., page 14.

said:

"We are making a definite effort toward child-centered and experience-centered teaching as over against curriculum-centered teaching." (20)

Miss Winnie Plummer, the director of the week-day church schools of St. Paul, Minnesota, reported at this same meeting:

"Curriculum under constant revision, Interdenominational Committee of Five from Board of Religious Education keep closely in touch with curriculum development. Increased use of project method." (21)

These facts and examples lead us to believe that the curriculum of week-day religious education has changed during the past decade. It is quite evident, however, that all of the schools do not have curriculum that is life-centered. This makes it necessary for teachers and directors to experiment and construct their own courses of study, or use the best texts and curriculum guides and adapt them to fit the needs and interests of their pupils.

Summary: Curriculum has taken on a new meaning and is defined as "all that happens to the child from which he learns under guidance."

We see that while a large part of the curriculum

(20) "Outstanding Achievements in Week-Day Religious Education", a mimeographed copy published by the Presbyterian Board, page 6.

(21) Ibid., page 12.



of the week-day schools is still Biblical and material-centered there is a trend toward experimentation and the use of life situations, needs and interests of the pupils as sources for curriculum materials. This change has been brought about by a slow process starting from the years when the Bible was used as the text, to the years when texts were written which contained some extra-Biblical material, to the years when books were written to be used as curriculum guides. At the present time there seems to be a growing number of schools constructing their own curriculum to fit the needs and interests of their pupils.

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CHAPTER VI

RELATION OF THE WEEK-DAY SCHOOL TO THE CHURCH
AND CHURCH SCHOOL

For many years the church has been the chief agency of religious instruction, and will probably continue to be in the future. As has already been stated many week-day schools have been established because some people felt that there was not enough time given to religious instruction, and others felt that the church had failed in its task. In Chapter IV it was found that the aims of the church school and the week-day school are quite similar. If this is true, then it is evident that there is some duplication and over-lapping in the work of these two religious agencies.

There was more duplication when the week-day schools were first organized, for at that time both aimed to give Biblical knowledge to their pupils. As the week-day schools increased and new textbooks were written duplication was not as obvious. The church schools and week-day schools were very far apart as each one carried on its own work regardless of what the other was doing.

Let us turn again to Mr. Shaver's "Survey of Week-day Religious Education" to discover the conditions of the relation of the week-day schools to the church schools as he found it in 1922.

He found that the week-day schools had very little connection with the Sunday Church schools, but that the denominational schools were closely related to the churches by which they were governed. They did not even try to correlate the work in most of the schools. The week-day schools seemed to be something different and something which was absolutely apart from the Church Schools. He writes concerning this matter: (1)

"There are a number of efforts being made to bring about a correlation with the Sunday School, with varying results. For the most part this endeavor is approached from the standpoint of curriculum with the idea that if the content material can be correlated the unit of experience will follow. The usual method is to enlarge upon the lesson material and then to make a division so that the same ground is not covered in the two meetings at least three denominations are pursuing this plan very definitely. A few individual schools and one system are working in the same direction. There is a greater difficulty in the system type of schools

(1) Religious Education, Vol. XVII, No. 2, April 1922, pages 109-111.

for while the week-day schools have a common curriculum for all cooperating churches, the respective Sunday Schools are quite different. When some experiments with curricula and teaching methods have been made it is possible that some difficulties will be overcome." (2)

We see, then that correlation was first started about ten years ago. It was usually started in the denominational week-day schools where the week-day work was a part of the total educational program of the church.

Probably, the closest relation between the early schools and the church schools was the effect of the former upon the latter. In Mr. Lotz's survey 85 schools reported that the week-day schools had raised the standard of the church schools, while only 9 reported that it had not raised the standard. Even though in many cases the week-day schools duplicated many phases of the church's program, their work usually was superior. The week-day movement stressed the fact that the teachers should be trained. The week-day schools raised the standard of the church school along such lines as curriculum, organization, grading of pupils, training of teachers and enrollment of more pupils. (3)

(2) Ibid., page 110.

(3) Lotz, P. H., Current Week-day Religious Education, page 347.

The writer was unable to find any example of a week-day school on public school time that is attempting a correlated program. There are, no doubt, some that are doing this type of work, for there are denominational schools on public school time, and there are many schools which use the Westminster Series of lessons and the International Graded Lessons. A pamphlet put out by the National Council describes some of the general types of correlation that are being tried out:

"Ideally, Sunday and week-day sessions are closely related. Sometimes the same set of courses, such as the Christian Nurture is used for both Sunday and week-day sessions, the material being divided. In other cases parallel courses are set up for the week-day meetings because of the many difficulties, involved in working out a perfect division in one course, especially when two teachers are concerned. Still other schools emphasize worship on Sunday, and take up their study and work during the week. A fourth way is to undertake certain work and study and carry it on continually through Sunday and week-day sessions." (4)

Church leaders feel that there must be a closer correlation of all educational agencies in order that every phase of a child's life will receive instruction. Several attempts have been made with in the individual churches to correlate the agencies, hoping to secure

(4) "Educational Snapshots", Week-day Religious Education, a pamphlet published by The National Council, Dept. of Rel. Ed. Church Mission House.

better efficiency. Some of these experiments have been successful and others have not. Some have been unsuccessful because there was not a correlated course of study. About 1928 the Presbyterian Board of Publication and Sabbath School Work saw this need and published the Westminster Textbooks of Religious Education. They are described in the following paragraph:

"The textbooks will cover, for the present, the work of the Primary, Junior, and Intermediate Departments. They will contain lesson materials suitable for the use in all phases of the educative process. That is, they will make possible a program of religious education where worship, instruction, and expression are given due and proportionate attention. There will be forty-two lessons for each year and each lesson will be three-fold. There will be one section intended for the use in a week-day Church School class and this section of the lesson will be largely informational. There will also be a section intended primarily for use on Sunday, and this section will aim to cultivate the spirit of worship as its primary objective. There will be informational material, as a matter of course, but the material will be chosen whenever possible with a view to the development of a spirit of devotion during the lesson period. A third section will be included in the Intermediate and Junior lessons. This section will be for use in an expressional meeting to be held either on Sunday at sometime other than the Sunday

school hour, or on some other day of the week. All of these sections will be so related to one another as to make a unified course of Bible Study." (5)

About this same time other denominations were ready to try a similar experiment. The Congregational Church, the Methodist Episcopal Church and the Methodist Episcopal Church South, through their syndicate published the International Graded Lesson Series. These are intended to be used in church school, but they also include material for the mid-week session or the week-day classes. These courses could be made a part of a correlated program in a denominational week-day school, but not in an interdenominational program of religious education.

The third annual report of the week-day schools of Ohio, conducted by the Ohio Council of Religious Education, 1927, reports that 183 communities indicated that the week-day schools increased the attendance of the Sunday Church School, 209 reported that they raised the standard of the Sunday Church School. A similar survey of 1930 reports that 246 communities reported that the week-day movement

(5) "The Three Hour a Week Church School for the Individual Church", Bulletin No. 8, published by the Board of Christian Education of the Presbyterian Church.

increased the Sunday Church School attendance, and 243 that it raised the standard of the Sunday Church School. (6)

Question nine of the questionnaire asked, "Do you think Interdenominational Week-day Religious Education improves or would improve the standards of the church school?" Those who answered this question seemed to agree upon the matter, for 42 answered "yes" and 2 answered "no". It is almost impossible to account for the two who answered the question negatively, but they may represent church schools where the program of religious education has already reached a high standard.

In the interdenominational week-day schools of Fremont, Ohio, the teachers of religious education have attempted a closer relationship between the week-day schools and the church-schools. Nothing has been attempted in the way of correlating the curriculum, but they have tried to secure the cooperation of the teachers. They do not attend one church, but spend their Sundays visiting the various churches and church schools. This plan makes it possible for them to become acquainted with

(6) "Week-Day Schools of Ohio", Survey published by Ohio Council of Religious Education

the teachers and to discover what type of work is done. Some correlation was undertaken at different seasons of the year, when the church schools gave certain information and projects were carried out later by the week-day classes.

Question ten of the questionnaire asked, "Do you think the work of Interdenominational Week-Day School can be correlated with that of the church school?" Forty-three answered "yes" to this question, six "no" and one "not yet". According to these opinions we can say that almost all of those canvassed think that it is possible. With this apparent percentage of leaders thinking that the work can be correlated it seems strange that we cannot discover some communities where this plan has been attempted. If the question had included the word "should" in place of "can" we would have expected them to answer "yes". It may be that those who answered the question positively interpreted the question in a different way.

There is some tendency among the week-day schools to correlate the work with that of the church schools. This can be done in the case of the denominational week-day schools, but it is

very much more difficult to correlate with several denominations. Correlation must first come from within the church. If church leaders are convinced that the week-day classes and the Sunday classes should be correlated they will proceed on the basis of correlating their work with the interdenominational schools, or set up their own correlated program.

Summary: There is a trend toward correlating the programs of the church schools and the week-day schools. This is especially noticeable in the denominational week-day schools. There are no statistics concerning interdenominational schools that have attempted to correlate their programs with that of the various churches.

Forty-three people have expressed their opinion that the work of the interdenominational week-day schools can be correlated with that of the church schools, while 9 feel that it cannot. It is very doubtful, however, whether this could ever be accomplished, for it seems that it would be impossible for the week-day schools to correlate their work with so many denominations. If these two religious agencies correlate their work it, ^{seems that it} will be necessary for the churches to correlate their work with the program of the week-day schools.



CHAPTER VII

THE RELATION OF THE WEEK-DAY SCHOOL TO
THE PUBLIC SCHOOL.

The past twenty years have brought a closer cooperation between the church and the public schools. When the week-day movement was first started, and various communities asked for school time many people wondered how the public school authorities would react to the plan. The majority were favorable and year after year more schools were organized, and more time was given until there were more than 2,000 schools in 1922 on public school time. (1) The schools have probably continued to grow since that time, although there are no definite statistics as to the total number now in existence. While the principle of separation of the church and state must always be maintained there is no reason why they should not be drawn into the closest cooperation. It is not clear yet just how this cooperation can be most effectively expressed.

The first cooperation between the week-day schools and the public schools came when the public schools con-

(1) Gove, F. S., Religious Education On Public School Time, page 21.

sented to release the pupils from school for religious instruction. The public schools release or excuse the pupils from such activities as play, study, auditorium work or recitations. Even though many schools have cooperated in this plan, this is still one of the points where more cooperation could take place. They are striving towards the same goal, the highest development of personality and character. A program that is efficient and complete can be brought about only through wholehearted cooperation. If the public schools refuse to give time they should justify it on the basis of the adequacy of their program to accomplish the desired results. (2)

Some public schools have cooperated with the week-day schools to the extent of permitting them to conduct their classes in the public school buildings. In such cases the teachers of religious education fit their classes into the schedule of the public schools in the same way as the other special teachers. In the state of Ohio a number of communities pay the schools a small amount as a rental fee for the buildings. This plan also makes

(2) "Public School Time for Religious Instruction", a booklet published by the Board of Christian Education of the Presbyterian Church.

it more legal, as there is some doubt as to whether buildings supported by public taxes should be used for religious purposes. (3)

The week-day schools and the public schools do very little to correlate their work. Educators and religious educators feel that there is a great need for correlation, but as yet it has not been attempted to a great extent. Leaders have had various theories as to what should be done, and so we find the magazines full of articles suggesting advantages of correlation and methods of bringing it about. It is well to state a few of these in order that we may understand what may be done in the future.

In the Religious Education magazine, J. O. Englement has stated three things that the school wants from the church:

1. A broader program" which would touch the boys and girls who do not receive religious instruction.
2. "Religion and not theology".
3. "An intellectual honesty." (4)

The other side of the problem is presented when Hugh S. Magill writes on the topic, "What Cooperation Do Churchmen Want from the State."

(3) Gove, F. S., Religious Education on Public School Time, page 104.

(4) "What Cooperation Do Schoolmen Want from the Church" Vol. XXII, No. 6, June 1927, pages 618-621.

He states the following principles:

1. "Religion is a vital experience of life" and therefore, an "essential element to life." Education is not complete without it.
2. The church and state have common goals and interests even though they are separated. Therefore they should cooperate.
3. "Purpose of education is the development of the best in personality and character.
4. Curriculum of the church and school should be constructed with due regard for one another."
5. Schools should be sympathetic toward churches.
6. Neither church or state should monopolize education. (5)

One writer, Ira A. Morton, feels that the public school teacher should be a factor of integration between these two agencies. He feels that educators and teachers should be enlisted in the work of religious education. He says that their interests can be kept alive better if they are active in the work rather than on lookers. (6)

Mr. Bower reports a forum session which discussed this same problem. It was decided that the best plan was not to give religious education as a part of the school program, but through co-

(5) Religious Education, Vol. XXII, No. 6, June 1927, pages 622-623.

(6) "The Public School Teacher, A Factor of Integration", Religious Education, Vol. XXII, No. 8, Oct. 1927, pages 848-852

operation each one should recognize its own distinct function and each one complement, "the work of the other in the total education of the child." They also urged the following approaches to such an end:

1. "Bible in the public schools again.
2. Training in worship which the schools might make use of in various subjects.
3. "Education rather than training in religion.
4. Three alternative solutions.
 - a. Turn religion over to the public schools.
 - b. Give secular and religious education together in parochial schools.
 - c. Let the church assume the responsibility for religious education and released time."

The last solution seemed to be the best and most practicable. (7)

If someone would attempt to correlate the curriculum of week-day religious education with that of the public schools a large amount of duplication would be avoided. This would mean, of course, a detailed study of all the social texts of the school. It would mean that each story and lesson in the books would have to be read and evaluated. It would mean that the public school teacher would have to fill out a blank designating her lessons for each month.

(7) Bower, W. C., "What Can We Do?", Religious Education, Vol. XXII, No. 6, June 1923, pages 626-630.

The teacher of religious education could then correlate the week-day religious curriculum with that of the public schools. (8)

The public school texts contain materials that might be used in worship, missionary education, citizenship education, peace education, and appreciation. There are many opportunities for the special teachers, art and music, to work with the teachers of religious education. This is being tried on a very small scale in the Fremont, Ohio, week-day schools. Here the music teacher teaches songs which the children of the week-day classes choose to sing at the hospital and country home at Christmas time. The art teacher and the week-day teacher compare their lists of pictures to see that there is no duplication.

The week-day teachers also have an opportunity to make use of certain problems and acts of conduct which arise in the school room or on the playground. In these kinds of experiences they can discover the needs and interests of their pupils so that their curriculum can be life-centered.

Question five of the questionnaire asked, "Should

(8) McKendry, J. B., "Correlation of Public School and Week-day Curricula," Religious Education, Vol. XXI, No. 1, Feb. 1926, page 97.

the public school teachers attempt to correlate their work with that of the Interdenominational week-day religious education on public school time?"

Thirty-four expressed the opinion that the public school teachers should correlate their work, while sixteen felt that they should not. Question eleven asked, "Should the interdenominational week-day teacher of religious education on public school time attempt to correlate her work with that of the public school teachers?" Forty-one answered "yes" to this question and five answered "no".

Since the same number did not answer both questions it will be better to reduce the figures to percentages in order that they may be compared. It is found then that sixty-eight percent expressed the opinion that the public school teachers should correlate their work with that of the week-day teacher. Eighty-nine percent expressed the opinion that the week-day teacher of religious education should correlate her work with the subjects in the public schools. Because of this great difference we are led to believe that the majority feel that the responsibility of correlation should be placed on the week-day schools rather than on the public schools. This is probably due to the fact that many realize that the public schools have certain

things they must do, and therefore, can not be diverted from their regular work. Others may feel, too, that the public schools have higher standards and they should act as examples for week-day religious education. Probably, others have also taken into account that the state must remain separated from the church.

We have seen that the past few years have brought about a renaissance in the field of religious education. With it has come the movement of character education in the public schools, which is increasing with rapidity. (9)

The Department of Superintendence of the National Education Association gives the following data from a report of 229 cities, in 1927, in regard to what is being done in character education:

- "1. There is evidence that schools are promoting character development in children."
2. There seems to be no settled "convictions" as to the type of work that would prove productive in character education.
3. There seems to be no "well tested techniques" of procedure which may be employed in securing character results.
4. Twenty percent of 229 cities use special character materials as rating devices and development of desirable habits and ideals.
5. "Best results secured through the re-

(9) Betts, G. H., "Will the Public School Movement for Character Education Supersede the Church School?", Religious Education, Vol. XXIII, No. 5, May 1928, page 462.

relationships existing between children, and children and teacher, and through procedures employed in the education process." (10)

In 1928 Professor Betts tells us that an inquiry was sent to all of the state superintendents of the forty-eight states, It was found that practically all of the states construct and send out courses of study for character education which public schools can use. Some of the states have even required character education to be taught in the schools. (11)

"Boston has a detailed course of study on character education reaching from the kindergarden through the grades. In it desirable traits and qualities are stressed and opportunities are provided for carrying the instruction over into practice." (12)

This was discontinued, however, in 1930.

Character education is also found in the Cleveland public schools and superintendent Jones writes concerning the work:

"The building of health, character and good citizenship is an outstanding activity of the administrative and teaching corp. Time for character emphasis is set apart daily in the Cleveland schools program." (13)

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- (10) Sherwood, H. N., "What the State is Doing For Character Ed. and What It is Not Doing," Religious Education, Vol. XXII, No. 6, June 1927, page 569.
 (11) Betts, G. H., same as above page 463.
 (12) Betts, G. H., same as above page 463.
 (13) Ibid., page 463.

The schools have recognized the value of this movement and at the present time we find that many normal schools, schools of education and teachers' colleges are including courses in character education for those who are preparing to teach.

The growth of character education has been mentioned here because of its effect upon week-day schools and week-day religious education. At the present time it has influenced the week-day schools to such an extent that it has become recognized that secular religious education should be a part of public school education and an attempt has been made to cooperate with the state in the complete education of its citizenship. The character education movement is bound to influence the week-day schools in other ways, but it is not clear just what the future will bring.

The purpose and motive of this movement is a good one, but we find that it is to some extent a repetition of the work of the church schools and week-day schools. The question comes up, just what will happen when all of the public schools include an effective character education program in their regular work? (14)

At the present time there seems to be four attitudes expressed among educators as to how the church should be related to character education:

(14) Betts, G. H., "Will the Public School Movement for Character Education Supersede the Church School?" Rel. Ed. Vol. XXVII No 5. May 1928 p. 463

1. Those of the first group think that the school should assume only a part of the education of a child and should have nothing to do with religion.
2. Those of the second group feel that the "school should definitely undertake to create all necessary attitudes in matters of personal and civic relations, or should inculcate all necessary traits or virtues."
3. Those of the third group think that the public school should carry on a complete educational program. It should include character education and everything which is generally thought of in speaking of religious education, "with the exception of church membership."
4. Those of the fourth group feel that character education needs the backing of the church either within the school program or as a supplement to the school program." (15).

Question six and seven of the questionnaire dealt with the problem of the relation between the church and character education. Question six, asked, "Do you think that character education in the public schools might accomplish more widely and more effectively what week-day religious education seeks to attain?" Thirty-six answered "no" to this question, and twelve answered "yes". Question seven asked, "Do you think a comprehensive program of character education in the public school plus an extended program in the church school

(15) Henry, D., "Does Character Ed. Require the Church?" Religious Education, Vol. XXVI, No. 8, 1931, Nov. page 703, 705.

adequate to meet the needs of the children in a community?" Thirty-two answered "no" to this question and sixteen answered "yes". In question six, 68% feel that character education is not enough and in question seven, 66% feel that it would not be enough even with an extended program in the church school. We can say, then, that the majority of those questioned feel that the movement of character education is a splendid one and will help much in the development of good characters but that it would lack something if it is not connected with the churches in some way.

These are opinions of religious educators and it is significant that so high a percentage of them look to the schools for moral leadership. One thing is sure; the church ought to support more effectively character education in the schools for they reach a larger majority of children. If week-day religious education should in any way delay the character education movement then it is doing a great harm to the cause.

The schools can teach ideals, virtues, habits and desirable traits, but the church should give these qualities a foundation of religion. It is the church's responsibility to place certain religious motives back of character. The public schools reach

practically all children and, in order to play its fullest part the church should seek to bring religious ideas, training and inspiration to an ever increasing number of children. This might be the function of the week-day school on public school time.

Summary: There seems to be a trend toward more correlation between the public schools and the week-day schools. They cooperated at first only in matters of time, enrollment and attendance.

No week-day schools have actually attempted to correlate their curriculum with that of the public schools.

The character education movement has grown rapidly in the past few years, for the schools have realized that their program has lacked something which is essential to a child's life. Leaders in religious education recognize the extent to which the public schools have met certain needs, and they feel that the character education movement will influence the week-day church school in some way.

CHAPTER VIII

RURAL WEEK-DAY SCHOOLS

Many religious educators have failed to see the great needs and the great possibilities in the field of religious education in the rural community. Educational boards have prepared new methods, materials, and curriculum, but many of these are not directly applicable to the rural church. As a result the rural religious education program is left without intelligent denominational leadership.

A religious census was made of the United States in 1926 which reports that 72% of the Sunday Schools in the United States are rural. The ^{teaching} conditions are unfavorable in almost all of these schools, the leaders are untrained, the attendance is small and the equipment is inadequate. The same census reports that 53% of the pastors of the rural churches are not college graduates. (1)

Ralph Adams, a professor in the Bangor Seminary writes concerning the rural community:

(1) Adams, Ralph S., "Religious Education in the Rural Community", International Journal of Religious Ed. Vol. VII, No. 9, June 1931, page 9.

"The country field offers many opportunities for the development of an effective program of religious education of superior quality. The natural environment is over-flowing with spiritual stimuli which, if brought into the consciousness of the rural mind and utilized normally and effectively in the processes of religious education, can become a very effective factor in producing religious thought and an attitude of reverence and worship. Rural people have great religious potentialities because of their close contact with nature and their direct and evident dependence upon the forces of nature, and of nature's God of their livelihood and their well-being." (2)

Every denomination realizes that their rural church faces acute and serious problems. Some of the churches seem to have lost their hold on the people. The people of the rural community have come in contact with a larger part of the world. They are no longer satisfied with the old methods which the church uses, and which were intended for earlier generations. Denominational leaders, state councils and local leaders are beginning to realize that they must discover a solution for the problems. What can be done to improve religious education in the rural communities? Where is the best place to start? Who will undertake the task? Many of the church leaders, and public school leaders as well, feel that the week-

(2) Adams, Ralph S., "Religious Education in Rural America", International Journal of Religious Education, Vol. VII, No. 9, June 1931, pages 10-11.

day school of religion presents a way by which the solution of rural religious education can be reached. As a result the week-day schools have increased rapidly in rural communities, during the past five years. (3)

We are unable to present any statistics or data concerning the increase of rural week-day schools. It is impossible, therefore, to say definitely whether they have increased more rapidly than the city schools. It is evident, however, that there is a trend towards extending the work into the rural fields more than the city.

The increase in rural week-day schools is probably due to three causes.

First, the people of a rural community are more homogeneous in matters of religion. Consequently they do not face any real difficulties. The church is often the center of community life, and the people enter into the activities of the program of the church regardless of what denomination they prefer. Since they are homogeneous in matters of religion it is possible for them to conduct religious education in the public school buildings. In the questionnaire, which was sent out to several prominent

(3) Miller, Minor C., "Rural Week-day Schools in Virginia", International Journal of Rel. Ed., Vol. VII, No. 9, June 1931, page 22.

religious educators, some designated a plan for the city and for the country. Question three asked them to check the plan of week-day schools which they thought was most practicable. Twenty-one out of the fifty-seven checked "in the public school building during school hours", and thirty-one checked "an interdenominational plan which releases the children from school hours to attend nearby churches". Nine out of the number added notations saying that the plan of week-day schools in the pupils public school buildings was best suited to the rural district. This plan would prove to be more satisfactory as it would solve the problem of transportation if the schools were some distance from the churches.

Second, the rural church is a center of community life. The church is a place of worship, a place to meet friends, and a place for community gatherings. Everyone in the community may not take part in its work, and yet, they are in sympathy with its work and plans.

Third, in many cases the church has failed to reach the children within the community. The Home Missions Council of North America reports that there are 13,490,000 children under the age of twelve years

in the United States who do not receive religious instruction. Many of these are found in small towns and country areas. The rural Sunday School, as it exists now, can not give adequate religious training to the children. Certain leaders have turned to the week-day schools as a way of reaching the masses of children which we find in rural America. (4)

The fact that leaders are trying to reach the children of our rural communities can best be explained and illustrated by a few descriptions of actual situations.

Castle Creek, New York

During the school year of 1930-1931 the Rural Religious Education Association of Castle Creek, and vicinity brought religious education to 17 country schools. Within a radius of thirty miles, 200 children received this instruction. The week-day schools of this vicinity grew out of a survey which showed that a large percentage of the children did not come in contact with any church.

In 1928 the district superintendent of the public schools gave permission for religious education classes to be held in the public school buildings, providing

(4) MacArthur, Kenneth C., "The Rural Sunday School at Work", International Journal of Religious Education, Vol. VII, No. 9, June 1931, page 15.

the schools trustees and parents approved such a plan. The local school authorities were interested in the plan, as they recognized the value of the work.

The classes are conducted entirely in the public schools. The regular public school teachers teach the classes in religious education. The teachers' texts are bought from school funds, and listed as "library supplies". After they are used they are placed in the permanent library of the school. (5)

Helen C. Finch, a director of religious education in the Castle Creek vicinity, described some of the essential features of the plan;

"There is in each of the schools involved a weekly period of religious instruction varying in length from fifteen minutes to an hour, according to the local conditions. The instruction is given in the school room, during school hours, by the teacher. Some of the teachers choose to use a few minutes each morning while others prefer to teach a longer period one day each week. The instruction is strictly non-denominational, but, definitely Christian, since there are in the classes children of Catholic, Protestant, and non-church going parents." (6)

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- (5) Finch, Helen C., "Rural Religious Education in Castle Creek, New York", International Journal of Religious Education, Vol. VII, No. 9, June 1931, pages 18-19
- (6) Ibid., page 18

"From the standpoint of administration one of the main problems is that of the differing background of religious experience of the children. For those who enjoy the advantages of church school attendance it is not the purpose of this work to duplicate the instruction given there, but rather to supplement it. For the surprisingly large group of non-church attendants, the purpose is to provide character building and moral training experiences which will stimulate the children to Christian ideals and noble living and to lead to a high type of manhood and womanhood." (7)

Such a plan would, of course, reach many children of the community who would otherwise not receive religious instruction. This plan uses the public school money for books, public school materials and public school teachers. Our country has stood for religious freedom in its educational system, but when such a plan is used we go against the policy of our country. Even though the majority are in favor of such a plan of religious education they are forcing religion on the minority. The problem arises, too, as to whether a teacher who is employed to teach ⁱⁿ the public school would also be capable of teaching religion.

Dartmouth Christian Association

The Dartmouth Christian Association of Hanover, New Hampshire is carrying on a similar plan in some

(7) Finch, Helen C., "Rural Religious Education in Castle Creek, New York", International Journal of Religious Education, Vol. VII, No. 9, June 1931, page 18.

of the rural schools of Vermont. The annual report of this organization gives a detailed account of the work.

"During the college year a group of 27 students under the leadership of W. H. Gratton, '31, participated in a program of religious instruction and social activities in five rural schools of Vermont within a radius of ten miles of Hanover.

Visits were made each Thursday afternoon of every week, except during vacations to the following schools: Beaver Meadow, Turnpike, Goodrich Corners, New Boston and Pompanoosuc. This is the first time the D. C. A. has sponsored Bible instruction in Pompanoosuc. The Rural School work began October 2nd and ended May 21, and only in a few instances when roads were impassable did the teachers fail to reach their schools.

Famous stories from the Old Testament were used for the Bible lessons. A collection of books containing these stories was kept in the D. C. A. library. In addition to the Bible lessons, other stories of literary merit and interest were told. In each school the pupils wrote out the Bible story after it had been told to them by the student-teachers. These papers were corrected and graded by the student-teachers and returned to the pupils. Nineteen copies of the New Testament were distributed among the five schools as first prizes and as many notebooks were awarded as second prizes.

Parties were held in the schools on several occasions. Christmas entertainments were conducted by the teachers in each school, and gifts given to all the students.

Winter carnivals were held at each school in February. Ribbon prizes were awarded to the winners. This form of service and leadership has enlisted the interest of many students and is considered a worthwhile project." (8)

In comparing this system with the one previously described it is quite evident that the religious instruction given by the students of this organization is entirely Biblical. In a mimeographed sheet which is given to the student-teachers we find this description of the program:

"Our Bible especially the Old Testament, contains rich heritage in the stories of the old Hebrew heroes. These stories told for thousands of years by dwellers in the desert, by fisherman on the Sea of Galilee, are richly stored with tales of heroic lives filled with deep wisdom, the bright inspiration of daring patriotism, friendship, love and suffering. "Admiration is the very foundation of character."

The outline of the courses of study for the first part of the year include such topics as:

1. Stories of Joseph and His Brothers.
2. Stories of Moses.
3. Story of Ruth.
4. Stories of Samuel and Saul.
5. Stories of Saul and David.
6. Story of David.
7. Stories about Elijah. (9)

(8) "The Witness" page 10, The Annual Report of the Dartmouth Christian Association of Hanover, New Hampshire, 1930-1931.

(9) A mimeographed copy, "Suggestions for Religious Education Program Rural School Work Fall 1930.

The Bible material is used as an end in itself, rather than a means to an end. Christian character does not result from a vast knowledge of the Bible. The stories may be filled with Christian ideals and attitudes, and even if children know them and recognize their values this does not mean that they will put their teachings into practice. The children of our country must receive religious instruction which will help them to meet their life problems. This can be done when we give them opportunities to carry out and practice their ideals in real situations.

Virginia

About five years ago the Virginia Council of Religious Education began to promote a week-day program for the rural community. There is no law in the state of Virginia regarding released time. The public school officials were very sympathetic and in 1929 the work began in three counties, Arlington, Fairfax, and Rockingham. In Arlington county the classes are held in churches, and in Fairfax and Rockingham they are held in the school buildings. In Rockingham county 96% of the children in the fifth and sixth grades are enrolled and in

Arlington and Fairfax more than 71% are enrolled. In Arlington and Fairfax one teacher is employed for the ten centers in the two counties. The first year Rockingham employed one director to conduct the classes. The work increased to such an extent that it was necessary to secure two part-time teachers to assist in the work. The instructors have had a special training and experience in religious education.

The leaders in this work have been pioneers. They have experimented and the experiment has been so successful that other counties have organized County Councils of Religious Education. They are attempting to study and investigate several systems in order to discover the best one for their conditions and needs. (10)

The work has been well received by the people of the state and has increased so rapidly that the Virginia State Council of Religious Education has drawn up plans for a five year state program. The proposed plan is as follows:

The Proposed Plan :

"It is proposed to organize Community Programs of Religious Education in five strategic centers in Virginia. The

(10) Miller, Minor C., "Rural Week-day Schools in Virginia", International Journal of Religious Education, Vol. VII, No. 9, June 1931, pages 22-23.

following points will be observed:

1. The five centers will be selected with great care and will be distributed over the state.
2. It is proposed to include from three to six counties in each center of area.
3. A highly trained and consecrated Director will be employed for the area. It will be her business to organize and supervise all phases of the cooperative program in the particular area.
4. The Virginia Council of Religious Education will have a voice in the selection of the Director and will give general guidance in the organization and supervision of the work in the area."

The Scope of the Work :

"It is proposed that the Director in each area will develop a comprehensive program for Religious Education. The following will be included:

1. Intensive surveys in the area to be served.
2. Definite effort to improve the Sunday Schools of the area.
3. Establishment and supervision in each area of high grade week-day schools.
4. Promotion of Daily Vacation Bible Schools.
5. Organization and supervision of several types of leadership training schools, classes, and institutes." (11)

Estimated Cost :

"The estimated cost is \$20,000 per year, or "100,000 for the five year period." (12)

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- (11) Miller, Minor C., "A Proposed Plan for Establishing a Program of Community Religious Education in Five Rural Areas of Virginia," page 3
- (12) Ibid.

Plan for Securing Funds :

"It is proposed to seek one-half of the required amount, or \$50,000 from some outside agency and to raise one-half of the amount, or \$50,000 within the state." (13)

Suggested Plan for Division of Funds :

"It is suggested that the funds which may be contributed by an outside agency and the funds to be raised within the state be available as follows:

<u>Outside Funds</u>		<u>Within the State</u>
First Year	\$15,000	\$ 5,000
Second Year	12,500	7,500
Third Year	10,000	10,000
Fourth Year	7,500	12,500
Fifth Year	5,000	15,000
	<u>\$50,000</u>	<u>\$ 50,000</u>

Yearly Budget :

Salaries of 5 Area Supervisors	\$ 10,000
One-half salary of State Supervisor	2,000
Secreterial assistants	3,000
Travel	3,000
Printing, Postage, etc.	2,000
	<u>\$ 20,000</u>

(14)

Mr. Miller the General Secretary of the Virginia State Council of Religious Education says of this expanded program:

"It is not at all clear as the movement develops that it will be possible to employ all teachers who are as well trained professionally in religious education as those first employed in the original experiment.

(13) Ibid.

(14) Ibid, page 3.

It is very clear, however, that the person who heads the work in the county must be thoroughly trained in both public education and religious education. It may be that as the movement develops, several counties will unite in employing in each county the best possible instructor, who has had successful experience in public education. This policy would seem to be in the interest of economy." (15)

This plan seems to be an ideal one in many respects. When he says, however, that the teachers who are employed will not be as well trained as those in the original experiment it seems that he is lowering his standard. The plan emphasizes quantity of work rather than quality of work. Such a program would reach a large majority of the children in the state, but would the instruction be thorough? Week-day workers are realizing more and more that this has been one of the faults, of the week-day movement in the past. If the work is to continue it seems that it must be done on a higher scale rather than a larger one.

Summary: There is a tendency to organize rural week-day schools. These schools have grown rapidly in the past five years because the leaders have attempted to reach children who do not attend church.

(15) Miller, Minor C., "Rural Week-day Schools in Virginia", International Journal of Rel. Ed., Vol. VII, No. 9, June 1931, page 23.

The majority of the rural week-day schools are conducted in the public school buildings, due to the fact that people of a rural community are more homogeneous in matters of religion.

The rural week-day schools emphasize quantity of work rather than quality of work. In an effort to put on an extensive program some of the leaders have failed to see the necessity of well-trained teachers.

SUMMARY

At the present time the public schools and churches are cooperating in the matter of religious education. In an early period of the educational development in our country religion and education were intertwined; later the religious element was gradually eliminated from the schools and the principle of separation of state and church was accepted and enforced. We have now reached a period in which the pendulum is swinging back and the church and state are cooperating for the full and complete education of its citizens.

This cooperation has brought about the establishment of week-day schools in various parts of the country. Week-day religious education on public school time increased rapidly for a few years, going from 50 schools in 1918 to 1,000 in 1923. There are no statistics as to the present number of schools now in existence, but the rapid development in the past, favorable legislations and the opinions of prominent religious and public school educators give promise of continued growth.

The present trend is toward interdenominational

week-day schools. Such a plan will, no doubt, foster a unity among the various denominations of our country. Almost every Protestant church is represented in the interdenominational community type of organization. Several types of organization are needed, however, in order to meet the different local situations.

There is a strong tendency toward child-centered rather than material-centered aims. There are many schools which are emphasizing the social side of religion, and are definitely seeking to develop personality, character and Christian living. Leaders believe they can attain these aims by linking religion with life problems and situations.

The curriculum of the week-day schools does not limit itself to subject-matter and textbooks, but attempts to include every experience which the child has that will influence his life in any way. Even though there is still a large amount of Biblical material used there is a trend to use it as a means to spiritual ends. Experiments are being made to discover the best program for certain age groups. Week-day teachers and directors are attempting to build, their curriculum around the interests and needs

of their pupils.

There is very little correlation between the week-day schools and the church schools. There is a trend toward correlation in the denominational week-day schools, which is practicable and suggestions for this are available. It seems, however, impossible for the interdenominational week-day schools to correlate their work with that of the various denominations, because of the wide differences in the curriculum of various church schools. For the present if these two religious organizations wish to correlate their work it seems that the churches will have to correlate their program with that of the week-day schools, for it will be a long time before the denominations unite.

There is a very close cooperation between the public schools and the week-day schools in regard to time, attendance and enrollment. There is a tendency in a few places toward correlating the curriculum of the two agencies, but this is still in the experimental stage.

There is a growing emphasis on rural week-day religious education, especially the organization of areas and districts in order to reach as many children

as possible. In this attempt, however, quantity of work is stressed rather than quality.

Week-day religious education has made some contributions to education and religious education along the following lines:

1. It has stimulated the public schools to realize that their program has lacked certain elements of personality and character training.
2. It has stressed religion as one of the factors in a child's education.
3. It has tried to make religion a part of life, and sharpened our conception of aims.
4. It has raised the standard of the church school.
5. It has developed new methods and new curriculum materials.
6. It has emphasized the social side of religion.
7. It has tended to effect a closer unity among the denominations.
8. It has raised the problem of a broader correlation of many agencies.

Week-day religious education is still in the experimental stage, but there has been sufficient success to justify continued effort. The real test

of the movement will not depend on the number of schools inaugurated, but upon the quality of work which it is able to render to the church and society.

If the week-day schools simply give the pupils more knowledge and facts, then the future of the movement is very doubtful. If it demonstrates, however, that it can make a contribution to the development of personality and character of the children and youth of our country which the church and public schools are not making and possibly cannot make, it seems that its future is certain. If it can only duplicate or do poorly what the other agencies might do better, then it will soon disappear.

QUESTIONNAIRE CONCERNING WEEK-DAY
RELIGIOUS EDUCATION

Week-day Religious Education

The problem of increasing the amount and effectiveness of moral and religious education is one that is claiming the attention of civic and religious leaders all over the country. Will you please give us your judgment concerning various methods being used by answering the following questions:

1. Do you think there is a need for more moral and religious education outside of what children get at home and in the Sunday School?

Yes _____ No _____

2. If you answer "yes" to the first question, where do you think that responsibility chiefly lies? Rank from 1 on down the following agencies in the order of importance, as you consider them, in meeting this need. Leave blank any which do not seem significant. Add any others you think important.

_____ in the public school through character education.
 _____ in Week-Day Religious Education on public school time.
 _____ in Week-Day Religious Education outside of school hours.
 _____ in the Y. M. C. A. and Y. W. C. A.
 _____ in the Boy and Girl Scouts.

3. If you think Week-Day Religious Education is an important method of moral and religious education, which of the following plans seem to you most practicable? Please check.

_____ In the public school building during school hours.
 _____ In the school building after school hours.
 _____ An interdenominational plan which releases the children from school hours to attend nearby churches.
 _____ An interdenominational plan which provides for instruction after school hours.
 _____ A denominational plan which provides for instruction after school hours, closely integrated with the church school.

4. What do you think are the most important objectives of the Week-Day schools? Rank the following

objectives in the order of their importance. Mark the most important, 1; the next 2, and so on. List other objectives you think important:

- _____ Biblical knowledge.
- _____ Knowledge of right and wrong and ability to discriminate between them.
- _____ Habits of friendliness.
- _____ Knowledge of Christian doctrines.
- _____ Certain worthwhile attitudes.
- _____ Right use of leisure time.
- _____ Loyalty to Jesus.
- _____ Church membership.
- _____ Personal relationship to God.
- _____ Development of a Christlike character.
- _____
- _____

5. Should the public school teachers attempt to correlate their work with that of Interdenominational Week-day Religious Education on public school time? Yes _____ No _____
6. Do you think Character Education in the public school might accomplish more widely and more effectively what week-day religious education seeks to attain? Yes _____ No _____
7. Do you think a comprehensive program of character education in the public school plus an extended program in the Church School adequate to meet the needs of the children in a community? Yes _____ No _____
8. Do you think that non-sectarian Religious Education is possible and practicable in the public schools? Yes _____ No _____
9. Do you think Interdenominational Week-day Religious Education improves or would improve the standards of the Church School? Yes _____ No _____
10. Do you think the work of an Interdenominational Week-day School can be correlated with that of the Church School? Yes _____ No _____

11. Should the Interdenominational Week-day teacher of Religious Education on public school time attempt to correlate her work with that of the public school teachers? Yes _____ No _____
12. Do you think the Interdenominational Week-day program can ever be financed in such a way as to give it permanency and efficiency? Yes _____ No _____
13. Do you feel that Week-day Religious Education will continue in the future? Yes _____ No _____
14. Will you briefly summarize below your point of view on this general problem?

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